

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 10th October 1908.

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I.—FOREIGN POLITICS.

NAMAI MUQADDAS
HABUL MATIN.
Sept. 21st, 1908.

1. The *Namai Muqaddas Habul Matin* [Calcutta] of the 21st September has the following under the heading "Political insight" :—

Persia and the Powers.

A mere glance at the history of the nations is sufficient to show that the present policy of the different Powers has become highly mysterious inasmuch as they are anxious to hide their discords under the garb of amity contrary to the practice of old of making a frank declaration of causes that led to any difference among them. History teaches us that an open rupture is better than a hidden one since it can be healed, say, through the intervention of the other Powers. We find one Power anxious to outvie another in its outward show of cordiality while both are equally active in making preparations offensive as well as defensive: the noise of mutual toast resounds on one side while the clatter of the armour in the various factories and the noise regarding the question of fitting up the fleet in the bourse deafen the ear on the other.

On the one hand we find England and France entering into a convention with a view to usurp Egypt and Morocco respectively and then joining with Russia for the partition of Persia; on the other, we find the Powers in triple alliance holding an international conference at Reval in order to decide the question of Macedonia, the extinction of the Persian constitution and the integrity of Persia.

The present state of affairs in Morocco is of the utmost consequence to the English, inasmuch as it is likely to be prejudicial to their commerce and political situation too, should German influence increase there. If the French, the English and the Spaniards combine to check this influence from gaining ground, Austria and Italy will come to her help, but if France and Germany are left alone to fight their own battles, the latter is sure to win on account of her newly-increased military strength.

As a result of the present conflicting interests of the Powers, Turkey, taking advantage of the Anglo-Russian Convention, has renewed her sixty years' claim to Persia, by concentrating her army on the northern frontiers and obstructing Russia and England from carrying out their designs relating to the partition of that country.

The English in order to achieve their political aims in Central Asia at the cost of Germany had sought for an alliance with Russia who, alive to the political hostilities of centuries between them, readily accepted the offer. The English wished to check German influence from growing in Central Asia and were obliged to join hands with Russia and declare Persia to be a common property adding the integrity clause to the Convention, although they intended to oust Russia from Persia at a suitable opportunity, for they knew that if Russia were to hold Persia according to the partition plan drawn up by them, India would be placed under the Russian military threats on its different sides. Even Sir Edward Grey, the exponent of the Convention and partition of Persia realises the harm, but defends his policy by asserting that owing to the increasing power of the Germans in Central Asia, it was at the time expedient for the English to seek the alliance of Russia who might otherwise have joined Germany to the heavy loss of England. This exposes the shortsighted policy of Sir Edward Grey inasmuch as the Russians are not to be duped. The Russians had another object in view and that was to obtain pecuniary help from the English for the purposes of the reform of their own country. The Convention enabled the Russians to adopt their savage policy in Persia, to which Persians could not but show their entire submission. The English assumed an attitude of silence, even Sir Edward Grey himself not raising his voice against the aggressive policy of Russia, which was prejudicial to the integrity of Persia on which the whole question of the Convention hinged. Not only this; the English followed the example set by Russia by taking steps to absorb the southern portion of the country.

Although we admit that the intention of Sir Edward Grey in entering into a convention with the Russians was to allow Persia to continue in her government and at the same time to protect India from the dangers of a Russian invasion, it cannot be denied that he has committed a grave political

blunder inasmuch as the English will not henceforth be able to check Russia from acquiring Northern Persia. What they will be able to do is that they will also acquire the southern portion of it. The two Powers will then meet face to face at the partition line as soon as Russia recruits enough strength to carry out her intentions towards India. If the object of entering into the Convention was to keep off a Russian invasion of India, it would have been far better for the English to help the Persians after they had obtained the constitution, for with a little help they might have stood on their legs and been in a position to oppose the Russian advance towards India.

The English have on account of the Convention set up another rival, namely, Germany, who has already obtained the privilege of opening a bank and spreading education in Persia probably with the ulterior motive of exerting her influence on India. In order to counteract the joint policy of Russia and England relating to the partition of Persia, Germany made an alliance with other Powers, namely, Turkey and Austria. The Germans have further in view of their political and commercial interests declared themselves to be the supporters of the Musalman rulers, and through this policy along with other practical ones, namely help afforded by them to Turkey and Morocco, they have attracted the hearts of Musalmans in general towards them.

We find that Persia is growing safe on all sides. The difficulties of her conquest or division will go on increasing with the increase in the rivalry of the Powers until the extension of the Ottoman Railways up to Koweit and their connexion with the Bagdad Railway, which is to extend up to Armenia and Asia Minor, renders Persia an indigestible morsel.

The collision between the Shah and the Persians, and the aggressive policy of the Russians and the silence of the English thereon have estranged the feelings of the Persians from both the English and the Russians, and induced them to incline towards Germany and Turkey, who will go on gaining in influence as the dispute will prolong to the corresponding disadvantage of England and Russia.

The best interests of the English lie in preserving the integrity of Persia, which depends upon the restoration of her constitution, which in its turn cannot be brought about unless Muhammad Ali Mirza is deposed.

Now, even if we suppose that the partition of Persia between England and Russia is effected according to the terms of their Convention, without any loss or bloodshed, three apparent losses to England are under the contemplation of the politicians, namely:—

(1) The English will have to suffer commercial losses by millions of liras annually, for it is not possible that the Russians will allow them to follow their trade within their sphere of influence. The southern portion of Persia is not a fruitful one from a commercial point of view.

(2) If the partition of Persia is effected according to the proposed plan, India will be subjected to constant Russian military threats.

(3) With the completion of the Bagdad Railway the rivalry between England and Germany will become more active. The English will then have to suffer resistance from the Russians on one side and the Germans on the other, and the deep hatred of the Persians against the English will be added to both.

Let it be known that the Persians want no other help than that England should leave the Shah and the nation to themselves and check the Russians from any interference in the affairs relating to Persia or from giving a secret help to the Shah. The Persians are then sure to put down their opponents in a short time and reform the country.

II.—HOME ADMINISTRATION.

(a)—Police.

SANJIVANI,
Oct. 1st, 1908.

2. The *Sanjivani* [Calcutta] of the 1st October in referring to the case of Gajendra Nath Bhuiyan, of Midnapore, who was lately *challaned* by the police for being drunk and disorderly and subsequently acquitted, asks if it is true that the police

arrested this man because he declined to give evidence against the accused in the bomb case as he was requested by them to do. If it is, then a case has been made out for a prompt punishment of the officers concerned and the transfer of Inspector Lal Mohan Guha and Muzrul Huq.

3. The *Samay* [Calcutta] of the 2nd October takes this case as typifying the degree of *zulum* to which the police are now proceeding in order to manufacture evidence.

An incident at Midnapore.

Any remedy for oppression of this sort is not to be expected now with the Lieutenant-Governor and the entire hierarchy of the executive posing as supporters of the police with all their faults.

4. In referring to the recent police search of the premises of Mr. P. Mitter, at Calcutta, the *Basamuti* [Calcutta] of the 3rd October writes that ineffective searches like this

Police raids in Calcutta.

one and that of Subodh Mullik's Calcutta house and ineffective arrests like that of Panchanan Tarkatna only give the real offenders time to hide their "traces." What is necessary is that the informers responsible for these ineffective searches and arrests should be treated as enemies not only of the people but of the police as well, and should be brought to book for giving information which is unwarranted. The police owe it to themselves as well as to the eminent citizens whom they have humiliated to disclose the names of informers responsible in these cases. If any thick-headed advocate of a repressive policy imagines that by futile activity of this sort he is adding to the terror of the police in the public mind he is mistaken: instead of terror it is contempt that he is instilling into the public mind for the police and their intelligence. After all, even the plague has lost its terror for the public by familiarity. Why then should police searches be exempt from a similar fate? If Government really means business, it should make the police obtain assistance from trained detectives.

SAMAY,
Oct. 2nd, 1908.

BASUMATI,
Oct. 3rd, 1908.

(b)—Working of the Courts.

5. Regarding the judgment in the Nadia Bomb case, the *Sanjivani* [Calcutta] of the 1st October asks:—

The Nadia Bomb case.

Should such a heavy punishment be awarded for a childish prank?

SANJIVANI,
Oct. 1st, 1908.

(c)—Jails.

6. The *Sanjivani* [Calcutta] of the 1st October protests against the action of the authorities in confining the under-trial

The treatment of the Alipore Bomb Conspirators in jail.

prisoners in the Alipore Bomb case in solitary cells, and in refusing them change of clothing and facilities for interviews with their legal advisers. The paper also asks why Aravinda Ghosh was brought manacled to court when having his interview with his vakil.

SANJIVANI,
Oct. 1st, 1908.

(d)—Education.

7. In connexion with the recent institution of scholarships for the

Scholarships for European training in Sanskrit and Arabic.

instruction of Indian students in Sanskrit and Arabic on scientific lines in Europe, the *Mihir-o-Sudhakar* [Calcutta] of the 2nd October wonders why three scholarships are set apart for Sanskrit while only one is given to Arabic. How would Government have been the loser if both the languages had had the same number of scholarships reserved to each? Sanskrit is a dead language, whereas Arabic is a spoken tongue with a vogue in many countries of the world besides India. Is this differentiation also then a political move on the part of Government? One is astounded at the thought of it.

MIHIR-O-SUDHAKAR,
Oct. 2nd, 1908.

8. The *Bangavasi* [Calcutta] of the 3rd October humorously protests against the preference about to be given to the Pali literature by the Principal-elect of the Sanskrit College.

Pali in Sanskrit College.

BANGAVASI,
Oct. 3rd, 1908.

(f)—Questions affecting the land.

Mihir-o-Sudhakar,
Oct. 2nd, 1908.

9. M. N. Sarkar, a correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 2nd October alleges that Babu Manmatha Nath Ray Chaudhuri of Santosh, the five-anna proprietor of the Kagmari Pargana, visited his kachari at Chulia Potaldihi on the 23rd *Bhadra* last, and staying there for four days raised from his tenants as *nazzar* amounts ranging from five to fifty rupees per head, the total sum approximating to fifty or sixty thousand rupees. This zamindar and his elder brother, Babu Pramatha Nath Ray Chaudhuri, have been taking turns year after year in this matter of realising forced contributions from their tenants here.

(g)—Railways and Communications, including Canals and Irrigation.

Sanjivani,
Oct. 1st, 1908.

10. The *Sanjivani* [Calcutta] of the 1st October speaks of the hardship which intending passengers at Sealdah Station are put to, because of the extortionate practices of the licensed station porters. These men are never content with the regular fees and they often cheat the Railway by managing, in return for a handsome compensation for themselves, to have luggage which is not covered by the free allowance carried as such. Furthermore, a passenger who has booked luggage which is to be carried in the brake-van does not get his ticket for his luggage until he can persuade a porter by remuneration to hand over his ticket to him. This remuneration the porter cannot charge under the regulations.

(h)—General.

Birbhum Varta,
Sept. 26th, 1908.

11. The *Birbhum Varta* [Birbhum] of the 26th September hopes that Government will crown the mercy it has already shown to Mr. Tilak, by a remission of his sentence of imprisonment altogether.

Sanjivani,
Oct. 1st, 1908.

12. In referring to the recent raising of salaries of telegraph employes, the *Sanjivani* [Calcutta] of the 1st October remarks :—
“The outcome of a strike.”
Those who know how to honour themselves are honoured by others as well.

III.—LEGISLATION.

Darus Sutanat,
Sept. 25th, 1908.

13. Referring to the passing of an Act for the suppression of sedition in the country, the *Darus Sutanat* [Calcutta] of the 25th September, says that the Act has to a certain extent extinguished the flame of sedition. The old masters of the art (sedition) have either gone to jail or taken shelter in other countries. Their disciples are now to weep for them (masters). Whenever a person is accused of sedition his comrades begin to cry out against Government measures, which serves simply to expose them the more. If they had shown their humility it would have been better for them just as was the case after the Sepoy Mutiny when a general amnesty was granted.

Sanjivani,
Oct. 1st, 1908.

14. In connexion with the recent re-election of the Maharaja of Darbhanga to represent Bengal in the Imperial Legislative Council, the *Sanjivani* [Calcutta] of the 1st October points out that ever since the Bengal Council got this privilege of returning a member to the Imperial Council, save on one occasion, she has returned a Maharaja of Darbhanga. This is a pity in view of the type of men returned to its Imperial Council by the other Provinces, by Bombay for instance. The choice in the present case has been determined by the votes of 2 Europeans and 3 territorial magnates. After all, considering what a member of the Legislative Council can do, it is perhaps as well that men of the Darbhanga type should occupy those offices.

VI.—MISCELLANEOUS.

15. The *Birbhum Varta* [Birbhum] of the 26th September publishes a poem invoking Goddess Durga, in which the writer refers to the present disturbed and undesirable condition of Bengal and to the poverty and dependent state of its inhabitants.

BIRBHUM VARTA,
Sept. 26th, 1908.

16. In the course of an invocation addressed to the Goddess Durga, the *Burdwan Sanjivani* [Burdwan] of the 29th September writes:—

BURDWAN SANJIVANI,
Sept. 29th, 1908.

An invocation to the goddess Durga.

O Mother, omniscient as Thou art, art Thou not aware of the predicament into which Thy sons are fallen? Dost Thou not know that Thy loved Bengal has come to look like a terrible cremation ground, that Thy sons are without food and raiment, and are passing their days in a state bordering on death? Art Thou not conscious that countless demons in the shape of malaria, pox and plague are devouring lacs of sons of Thine? Knowest Thou not that Bengal is now quaking under the weight of the tread of demons and that Thy sons, reduced to skeletons as they are, have not even the power of wailing out their sorrows loudly? Mother, as Thou didst once in the past incarnate Thyself as the destructress of the Asura named Mahis, so now come and save Thy helpless and distressed sons, and infuse strength into their hearts, so that they may be able to uphold Thy glorious name before the world.

17. When the gods equipped Durga for her fight against Asuras, writes the *Sanahya* [Calcutta] of the 30th September (received on the 1st October), each of them (the gods) gave her his own special weapon of war. Now are we to worship Durga in her aspect as carrying formidable weapons in her hands? Our country is now a cremation-ground and our countrymen so many ghosts. We are all frightened, grieved, oppressed and persecuted. So let us pray to the goddess to give courage to the timid, and strength to the weak. Let her come among us in her terrific form and sit beside our funeral pyre in the cremation ground. Let the jackals yell and the ghouls dance, let the waters of the Ganges be tinged red with blood, let vultures shake the skies with their hideous cries—and then will the goddess be truly and properly invoked. Has any one the courage to invoke the Mother in this way?

SANDHYA,
Sept. 30th, 1908.

18. In an article on the goddess Durga, the *Sandhya* [Calcutta] of the 1st October after the usual allusion to the miserable condition of Bengal due to famine, plague and malaria, invokes her to appear in the form of a great and mighty warrior with a thousand heads, a thousand eyes flashing fire, a thousand feet, a resplendence of millions of suns, holding all sorts of weapons and striking terror into the hearts of the gods.

SANDHYA,
Oct. 1st, 1908.

19. The *Howrah Hitaish* [Howrah] of the 3rd October publishes a contributed poem of which the following is a translation:—

HOWRAH HITASHINI
Oct. 3rd, 1908.

THE QUELLER OF ASURAS.

What a happy day is this, O sons Bengal,
Wherever we live brethren,
Gather all in one place,
Offer the flower of reverence at the feet of the Mother.
Getting into the boat of her mercy
You are to-day trifling with death
Putting off the garb of slavery,
And moving on churning the stream of peril.
What is there O brother, to worship the Mother with?
There is only the emaciated body.
Offer that at the Mother's feet.
And let her thirsty tongue be satiated to-day.
To save the motherland, O brethren, the race of Sisodias—

All offered up their lives,
 Each at the feet of the Mother,
 And, alas, smiling they allowed themselves to be extirpated.
 Where are you, O Mother, queller of daityas and destroyer of enemies?
 Come O Mother, come, come
 'To worn out and emaciated Bengal.
 Listen Mother, the wail of lamentation rises there,
 Through your mercy O Mother (They) cry "triumph," "triumph."
 Hindus and Musalmans,
 All with open minds and hearts,
 Are to-day singing with a loud voice.
 The band of murderous Asuras commit oppressions.
 Forgetting themselves all
 (They) make streams of blood to flow
 And to-day firmly bind hands and feet.
 The hunter's* pipe is sending forth sweet notes,
 A terrible snare they have laid,
 To destroy Bengal.
 Cut through this snare, O Mother, and come to the house.
 Destroyer of danger, you are giver of courage.
 The sons of Bengal are weeping,
 Give them O Mother, a place at Your ruddy feet,
 Take them up, O Mother, on Your lap, take O Mother, dispeller of
 griefs.

BANGAVASI,
 Oct. 3rd, 1908.

20. The *Bangavasi* [Calcutta] of the 3rd October invokes the goddess Durga and asks her to give the starving people of India food, and to make them strong enough to gain success in their attempt to establish the *swadeshi*. Do not, the paper prays to the goddess, let the fond hopes of their heart remain unfulfilled nor allow the warmth of their ardour to be damped. It is at your bidding that Indians have shaken off their sleep, but do not let sleep overpower them any more. Whenever the Asuras* oppressed the gods, Durga came to the rescue and saved the gods by destroying the Asuras. But all that the Indians want is a few handfuls of rice, and if they can get that they are fully satisfied.

* Demons.

HOWRAH HITTAISHI,
 Oct. 3rd, 1908.

21. In the course of an invocation and a prayer to goddess Durga, the *Howrah Hittaishi* [Howrah] of the 3rd October says:—India is still clad in dirty tatters. Her crown of prosperity still rolls at the feet of foreigners. The flowers that graced her head are trampled by foreigners, her uncared-for hair rolls at the feet of foreigners. Iron rails cover her body and foreign trade bleeds her incessantly. The sighs and lamentations of crores of hungry and thirsty people are still wringing the country's heart.

Come O Mother, and assuming that terrible form of yours strike terror into the hearts of wicked foes. Take up the ten weapons in your ten hands and dispel all fear from your children's minds.

With what shall we bathe you? The Sarasawti, the Kaveri, the Narmada, the Kausiki, the Jamuna exist to-day only in name. O Mother, the demon of famine has robbed us of our food-grains; foreign commerce has drained off our wealth and riches; milk, *ghee*, etc., have become rare, dear and unclean; sugar is whitened with bovine blood; the beef-eaters and hide-merchants are exterminating the bovine species.

* An offering consisting of *ghee*, sugar and honey.

How O Mother, can we then give you any *madhuparka*.*

Your children, O Mother, have given up using foreign cloths polluted with lard, but owing to penury they are unable to purchase good country-made cloths also. It thus seems that they must go naked.

O Mother, point out the path of welfare to your unworthy children. O killer of Asuras, stop the oppressions of Asuras and thus save this heavenly country. O Destroyer of Misfortunes, to-day a number of your honest devotees are lying in severe distress and earnestly praying to you for help.

* Lit. *byadha*, a low-class man who lives by hunting.

22. In the course of an invocation to the goddess Durga, the *Basumati* [Calcutta] of the 3rd October writes:—

BASUMATI,
Oct. 3rd, 1908.

An invocation to Durga.

Come O Mother, once to the great cremation ground of India, where lakhs on lakhs of corpses lie burning on the pyre. Listen O Mother, while in this great home of dead spirits, to the wailings which mingle with the crackling sounds of the pyre-flames and fill the whole atmosphere with a hideous noise. Mother, has not the sound of the wails of Thy sons yet reached Thy ears? Has not the time yet arrived for Thee to come and accomplish the work of the gods? It is to accomplish this work of the gods that Thou comest amongst men and on those occasions Thou appearest in the form of one having a garland of skeletons round the throat.

23. The *Sandhya* [Calcutta] of the 30th September (received on the 1st October) exhorts all Bengalis to celebrate the Partition Day in a befitting fashion. It was on this

SANDHYA,
Sept. 30th, 1908.

The Partition Day.

day that Bengal was ruthlessly cut into two. It was on this day that a new life was infused into this inert province, making her people shake off their sleep and devote themselves to the task of establishing Swaraj. Do not let Bengalis be divided by petty factions, but let them stand shoulder to shoulder in their struggle for Swaraj, the Swadeshi and the Boycott.

24. The *Sanjivani* [Calcutta] of the 1st October reminds its readers of the approaching return of Partition Day, the 30th

SANJIVANI,
Oct. 1st, 1908.

Ibid.

Aswin, the day on which paying no heed to the tears of crores of her sons Lord Curzon rent the heart of Bengal in twain. The memory of the great loss which the Bengalis sustained on this day, instead of being effaced with the passing years, is gaining an added solemnity. In fact Bengalis cherish the recollection of that day as a son cherishes the memory of the day of his mother's death, as Moslems have cherished for the past thousand years and more the sad memory of Muharram day. That is a day on which from all Bengali hearts goes up a prayer to the Most High to cement feelings of unity amongst themselves.

Continuing, the paper exhorts all Bengalis to remember the vow which they took in 1905 to carry on an agitation against the Partition until it was rescinded, and encourages them by reminding them that no work undertaken in a spirit of piety, restraint and trust in God ever fails.

The paper concludes calling on Bengalis to celebrate Partition Day this year by constituting funds for the erection of the Federation Hall, a work the non-completion of which is almost a slur on the memory of the late A. M. Bose, who laid the foundation-stone of the building that is to be, in the firm hope that the superstructure would soon be raised.

In connexion with the same topic of Partition Day, the same paper publishes an appeal over the signatures of Messrs. Ananda Chandra Ray, Anath Bandhu Guha, Abdul Rasul, A. H. Ghaznavi, J. Chaudhuri, Jatindra Nath Ray, Chaudhuri, Kristna Kumar Mitra, Baikuntha Nath Sen, Ambika Charan Mazumdar, Aswini Kumar Dutta, Mati Lal Ghosh, Jatra Mohan Sen and Surendra Nath Banerji urging all Bengalis to observe that day, by *inter alia*, abstaining from cooking food in their houses, taking vows to boycott foreign things and to promote the use of swadeshi things and tying the *rakhi* thread.

25. The *Samay* [Calcutta] of the 2nd October expresses a hope and a wish that the forthcoming anniversary of the Partition of Bengal will be duly celebrated all over the

SAMAY,
Oct. 2nd, 1908.

Ibid.

country.

26. In a long article on the ensuing Partition-day, the 16th of October, the *Howrah Hitaishi* [Howrah] of the 3rd October dwells on the success that has attended the *swadeshi*

HOWRAH HITAIISHI,
Oct. 3rd, 1908.

Ibid.

agitation since the partition of Bengal, as the result of national unity and singleness of purpose on the part of the Bengalis. Every Bengali should, therefore, observe the Partition-day in a pious mood. Let all Bengalis be united in heart and advance in this great moral struggle in spite of all sorts of oppression, sorrow, bereavement, persecution, etc. Do not draw back from the struggle, do not fill the ranks of cowards, make the boycott your only weapon. God is on your side and you are sure to win.

BASUMATI,
Oct. 3rd, 1908.

27. The *Basumati* [Calcutta] of the 3rd October has a cartoon representing the *Indian Nation* newspaper as a dog which barks at and tries to bite a figure of Mother India, while the sight of a figure of John Bull carrying a whip in hand, makes it whine and lick his boots.

A cartoon.

BASUMATI,
Oct. 3rd, 1908.

28. The *Basumati* [Calcutta] of the 3rd October has a poem entitled "The lament of the disappointed man", in which a man is represented as lamenting how journalism

and the teaching profession, both failed to be paying so far as he was concerned; and how he then took to abusing his fellow-countrymen with no better results for himself, although an associate of his in the work, the Theosophist Naren, reaped some profit out of it.

A poem.

SANDHYA,
Oct. 1st, 1908.

29. The *Sandhya* [Calcutta] of the 1st October publishes a cartoon in which the editor of the *Indian Mirror* is represented

A cartoon on the *Indian Mirror* and the *Indian Nation*.

as a cock and the editor of the *Indian Nation* as a dove, each on one side of an Englishman holding the British flag. In the letter-press the cock and the dove give a warning and make an appeal to the Englishman, who asks them to sing for "law and order" for "there is no flaw in our justice". The letter-press ends by saying that the Nawab of Dacca will take the cock and the Maharaja of Burdwan the dove (which is an emblem of ravine and devastation).

SANDHYA,
Oct. 1st, 1908.

30. The *Sanahya* [Calcutta] of the 1st October publishes a cartoon in which an Englishman is represented as putting a

A cartoon on Rai Narendra Nath Sen Bahadur.

currency note of Rs. 100, and the Bengalis some green plantains, a radish root and one of a pair of slippers into a hat. The letter-press says that Mr. Yule endeavoured to raise a fund for Rai Narendra Nath Sen Bahadur, himself offering a hundred rupees to it. But the Bengalis offered only plantains, radish-roots and slippers, so that the "purse" became a "farce."

SANDHYA,
Oct. 1st, 1908.

31. The *Sandhya* [Calcutta] of the 1st October publishes a cartoon in which Mr. Jogendra Chandra Ghosh is represented as

A cartoon on Mr. Jogendra Chandra Ghosh.

falling off from a chair in the Viceroy's Legislative Council and the letter-press says that he has thus lost the prospect of fifty-thousand rupees per annum.

32. The same paper has another cartoon with a European gentleman

Rai Bahadur Ram Saday Mukherji and sedition.

seated in a chair, microscope in hand and a person dressed like a native with folded palms appealing to him for some favour. The letter-press explains this as follows:—Saday (Rai Bahadur Ram Saday Mukherji) says,—O Lord, give me order and I will encircle the country with a big net of sedition. On this the *karta* laughs and says with a laugh:—The problem is difficult, take this microscope to detect the microbe of sedition. The third figure in the cartoon, apparently the writer of the paper, says that Mr. Mukherji is dreaming of sedition. He is suffering from jaundiced eyes which see only sedition.

BASUMATI,
Oct. 3rd, 1908.

33. The *Basumati* [Calcutta] of the 3rd October has a parody of Babu Rabinra Nath Tagore's well-known poem "The

"Riding two horses together."

aimless voyage" with reference to the poet's own unsettled views with regard to the present political situation in the country.

BASUMATI,
Oct. 3rd, 1908.

34. The *Basumati* (Calcutta) of the 3rd October has a cartoon on "the

A cartoon.

Saraswati who is the slave of the pale-bodied" (*i. e.*, Europeans). The pearl-necklace of the genuine goddess Saraswati is represented in this Saraswati by a noose round the throat, indicative of slavery; as the genuine Saraswati always carries a *vina* (a stringed instrument) in her hand, so this Saraswati too has an instrument, the strings of which sound only to self-interest. Like the genuine Saraswati, this Saraswati has a crown made up of three pieces, a right one, a centre one and a left one. The right one and the left one have representations of the High Court and the Senate House carved on them, while on the centre one is engraved the word "slavery".

The concluding lines of the letter-press may be thus rendered into English:—

A moustached Saraswati has come into existence, in this, the Kali era. If you would be an examiner, pay him reverence.

35. The *Bangavasi* [Calcutta] of the 3rd October publishes some satires, in one of which the goddess Durga expresses her unwillingness to come to Bengal, because she

Some satires.

has no licence for the weapons she carries in her ten hands. Lakshmi (the goddess of fortune) does not like to come because the Bengalis now think only of their own luxuries and never care for other people's wants. What with the new Regulation of the University and the advocacy of widow re-marriage by a certain gentleman, Saraswati (the goddess of learning) does not like to visit Bengal. The killing of rats by the plague authorities has deprived Ganes of the rat on which he used to ride, and so he will not come. Kartika is afraid lest the detective police place him under espionage. Hence only Asura and lion, none of whom is afraid of anything, will come to Bengal during the Puja, the other gods and goddesses remaining at home.

A second satire is on the recent search held at the house of Mr. P. Mitter on suspicion of there being hidden in that house some of the things carried away by dacoits during the dacoity near Dacca.

A third is a satire on Rai Sahib Haran Rakshit, whose book *Pratibha Sundari* has been recommended as a text-book by the Calcutta University.

Another is a skit against Mahamahopadhyaya Satis Chandra Vidya-bhushana, who is about to give up his ancestral vocation of an astrologer and to take up the Principalship of the Sanskrit College.

In another satire Rai Bahadur Narendra Nath Sen is taken to task for having made a fool of himself by accepting the title.

36. The *Sanjivani* [Calcutta] of the 1st October in writing of the state of public feeling at Midnapur on the eve of the Durga Puja, says :—

Public feeling at Midnapur.

Of the 154 men who appear on the police list of suspects in connexion with the Bomb case, only 25 men are under arrest and the rest expect the blow to fall on their heads any moment. Verily Midnapur is now passing through an ordeal of fire. They only are worthy sons of the Mother who will not deviate from the path of duty even under the terrors of the prison actually undergone.

37. The *Birbhum Varta* [Birbhum] of the 26th September mourns the death of Mr. Ram Anugraha Narayan Sing, Magistrate and Collector of Birbhum, who had won the hearts of the inhabitants of the district by his love of justice and impartiality.

The death of Mr. R. A. N. Sing, Magistrate of Birbhum, mourned.

38. The *Sanjivani* [Calcutta] of the 1st October has an editorial paragraph appealing for funds to supplement the amount which has already been raised on behalf of

An appeal.

Arabinda Ghosh by his sister for his defence in the Bomb conspiracy case.

39. The *Behar Bandhu* [Bankipore], of the 26th September, in its article on the Congress, in which it recounts the causes and incidents resulting in a split last year,

The Congress.

for which it holds the moderates alone responsible, has the following concluding remarks:—

O ye leaders of the moderate party, just see what a pass India has come to on account of the repressive policy and how the men and women of this country are suffering for want of food, how the power of speech and writing has been shackled in a strong chain of the law, how the officials are becoming indifferent to the people's cry, so much so that the law holds them in its clutches for the mere uttering of the same. You should know that wasting money on speeches would not make the country prosperous. If you really wish well to the country you will have to strike the light of self-reliance. No nation has been able to do good to itself by mere begging. My request is that in the future Congress you will have an eye on the public opinion. Weakness and narrow views must be given up in doing a national work.

40. The *Darus Sultanat* [Calcutta] of the 25th September has the following under the heading, "the history of the last two years":—

Medley of sedition and abetment to commit crime.

There appears to be a stradge medley of sedition and abetment to commit crime. The latter has to a certain extent

BANGAVASI.
Oct. 3rd, 1908.

SANJIVANI,
Oct. 1st, 1908.

BIRBHUM VARTA.
Sept. 3rd, 1908.

SANJIVANI,
Oct. 1st, 1908.

BEHAR BANDHU.
Sept. 26th, 1908.

DARUS SULTANAT,
Sept. 25th, 1908.

diminished since the passing of the Act of the 8th June 1908, but the former continues as yet unabated.

The editors of newspapers have devoted themselves to the worship of sedition on account of their greed for money without having any regard to the evil effect of their writings. They use different vocal reeds, but the sound produced is all alike viz., "A revolution in government should be brought about." They are flying on their waxen wings of imagination and giving vent to their patriotism through their talkativeness. They have made virtue and vice change places. Veracity and straightforwardness are the worst sins before them.

We now take the question of popularity gained by seditious papers. One may naturally ask, why do the seditious pamphlets receive sympathy from the people? Are the subjects displeased with the Government? We would answer in the negative. The Indian subjects are as much pleased and loyal to their Government as ever; rather they regard the British rule as a providential blessing. There can be no blessing higher than peace, which we amply have under the present rule.

Some Englishmen say that heavy punishment and exorbitant taxes have estranged the people. Now in order to give a satisfactory answer to the question we ought to revert to the statistics of the Census, which tell us that the number of educated men in India is little over the cipher, considering the total population of the country. A fraction of this small number is no doubt displeased with the Government and delights to read malicious papers. But Government cannot please every one. Those who have met with disappointment at the hands of Government must naturally get displeased.

Again, the competition of the Indians trained in the West as well as in the East with the English is another cause of displeasure against Government, inasmuch as they demand equal rights with the English.

After the passing of the new Press Act, the editors who used to earn their bread by seditionmongering, say that they demand only their just right and do not think of a revolution in the government, but their hypocrisy is apparent from what they write in their pamphlets.

RAJENDRA CHANDRA SASTRI,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 10th October, 1908.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 10th October 1908.

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II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

1170. It is with unfeigned satisfaction that the *Bengalee* announces that Mr. Justice Sarada Charan Mitter's well-considered judgment has enabled some of the accused in the

Midnapore case.

Midnapore case to be let out on bail on the eve of the Pujas.

1171. The *Amrita Bazar Patrika* strongly criticises the conduct of the Midnapore case by Mr. Baxter, the Crown Prosecutor, and declares that the Government should not only have appointed a more senior and experienced Magistrate than Mr. Reid to try the case, but engaged one of its permanent law officers to conduct it.

The Midnapore case—Crown Prosecutor and the bail question.

1172. In continuation of its previous article on the refusal by the Joint-Magistrate, Mr. Reid, to grant bail to the accused in the Midnapore case, the *Amrita Bazar Patrika* observes that it is a fundamental principle of law both in England and this country that a person must be presumed to be innocent till he is proved to be guilty. As the alleged offences have yet to be proved against the accused, they should still be regarded as innocent. Another recognised principle of law, laid down in the Indian Criminal Procedure Code, is that no person should be kept in custody without convincing proof of his guilt, based on direct and tangible evidence. There is no such proof against the accused. And yet while the whole of Bengal will enjoy the Puja holidays, the gentlemen under trial, who may be regarded as innocent, will have to pass their days and nights in dreary and cheerless cells during the festive period.

Accused rotting in jail without any reasonable grounds.

1173. The *Amrita Bazar Patrika* states that the manner in which the alleged bomb conspiracy case of Midnapore is being tried has created consternation all over the country, as it threatens to affect very seriously the personal liberty of the Indian subjects of His Majesty. If Sir Andrew Fraser and his advisers are going through the reports of the proceedings of the Midnapore case, the journal wonders how they can tolerate such a state of things. The prosecution were compelled to admit that they had no evidence available against the accused; how then could they urge that the majority of the latter should not be released on bail? The journal fears that the Government has committed a great mistake by entrusting such an important trial to a very junior member of the Civil Service. He is no doubt trying the case according to his own light; but it is no disparagement to Mr. Reid to say that, being only a Joint-Magistrate, he has yet to learn much of law and legal procedure.

Unusual course in the Midnapore case.

(h)—General.

1174. In considering what might be a basis of reconciliation between the Government and the people, the *Indian Nation* observes that if hostilities must cease, they must begin to understand each other. For this purpose the people must in the first place realise that they have nothing to gain by breaches of law and order or by abuse of Government and the English people. Provocation at times may be serious, and self-restraint difficult; nevertheless self-restraint has to be practised on utilitarian grounds. Government has also a duty of its own in this matter. In some important respects it has failed to understand the mind of the people, not from absence of a desire to know it, but from want of intimate contact with the people. It is mistaken in thinking that the chief grievance of the people is a political one. Social feelings are a great deal more intense than political on account of the policy of favouring Europeans in the administration of criminal justice and the ill-treatment of the "natives" in the general intercourse of social life. If the Government would take a little more trouble and responsibility on it self in watching the administration of criminal justice, the beneficial effects on the popular mind would be incalculable.

A basis of reconciliation.

BENGALURU,
2nd Oct. 1908.

AMRITA BAZAR
PATRIKA,
30th Sept. 1908.

AMRITA BAZAR
PATRIKA,
30th Sept. 1908.

AMRITA BAZAR
PATRIKA,
30th Sept. 1908.

AMRITA BAZAR
PATRIKA,
30th Sept. 1908.

INDIAN NATION,
30th Sept. 1908.

INDIAN MIRROR,
29th Sept. 1908.

1175. Referring to the loyalty meetings that have been held in various parts of the country to condemn the outbreaks of sedition and anarchism and to express the people's unshaken loyalty to the British Government, the *Indian Mirror* attributes this healthy reaction in the popular feeling to the eminently statesmanlike policy, which is being followed by the present Government of India, and partly to the fact that the people now see more clearly than ever that nowhere is the purity of justice so jealously and scrupulously maintained as under British rule. British justice on the whole occupies an unimpeachable position. There may be miscarriages of justice now and again, but the British law is certainly not to blame for them.

VI.—MISCELLANEOUS.

BANDE MATARAM,
30th Sept. 1908.

1176. *Bande Mataram* is proud of those of its countrymen who, unlike the common run, have set themselves to work exclusively for the good of the country, who are unmindful of their own prospects in life, who are prepared to undergo any amount of suffering for the success of the cause which they place above every other thing. How comes the inspiration. When a nation sinks down to a low ideal of life, it is these men who show them that they can make their lives sublime. A Tilak or an Arabinda Ghose or a Chidambaram Pilai is the very lodestar to a nation. Their courage, their patriotism, their heroism, their faith serve to fill the whole nation with hope and self-confidence. With them this sense of vocation is a spiritual thing. This high purpose in life comes from Him, who is the Fountain of all high influence on the human spirit. It is an impulse from the deity. This explains how the patriots sustain their spirit amidst the hard conditions that now prevail in Alipore Jail.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 10th October 1908.

G. C. DENHAM,
Spl. Asst. to the Depy. Insp.-Genl.
of Police, Crime and Railways, Bengal.